

ARTICLES
to bee enquired of
within the Dioces of Glouces.

and Bristoll, in the Visitation of
the Reuerend Father in God,
Iohn Bishop of Glouces. and
Bullingham Commendatorie of
Bristoll.

*Birmingham in
Dio of Glo*

In the xxvij. yeare of the Raigne of our most
gracious Soueraigne Ladie ELIZABETH, by
the grace of GOD Queene of England,
Fraunce, and Ireland, defender
of the faith. &c.

1585.



STC 10208

Imprinted at London,
for Nicholas Ling.

1585.

282



THE TENOUR OF the Oath ministred to the *Church-wardens and* Sworne-men.

YE shall sweare That all affection, fauour, hatred, hope
of reward and gaine, or feare of displeasure or malice
set aside, you shall vpon due consideration of the Ar-
ticles given you in charge, present al and euery such person,
of, or within your Parish, as hath committed any offence or
fault, or made any default mentioned in those or any of
those Articles, or which are vehemently suspected, or other-
wise defamed of any such offence, fault, or default, wherein
you shall deale vprightly and according to equitie, neither
of malice presenting any contrary to trueth, nor of corrupt
affection, sparing to present any, and so conceale the trueth,
hauing in this action God before your eyes, with an
earnest zeale to maintaine trueth, and to sup-
presse vice: So God helpe you, and his
faithfull promises conteyned
in these his holy
Bookes.

A.ij. THE



THE CHARGE OF the Churchwardens and sworne

*men set downe for the better per-
formance of their duties and
discharge of their Othes.*

They are straightly charged to heare all these Articles read
ouer unto them, and diligently to consider and enquire there-
of: And for that the time is so short at this the Visitation,
that they shall not bee able to make a perfect answer unto all of
them, and that notwithstanding there are many notorious fautes
presently worthy of presentment and reformation: they are charged
to make their answer unto them presently, so farre forth as their
memorie shall now serue them: and to present now such fautes in
their Parish as at this present time are worthe of presentment and
reformation: And that after their comming home about Mid-
sommer next, they shall againe heare all the Articles read ouer
unto them, and diligently consider and enquire thereof: And there-
upon shall make a due presentment, and a true and full answer in
writing, signed with their handes and markes, wherein they shall
present as well all such fautes or offences, contrary to the Articles,
as they forgot or omitted to present at the time of the Visitation: as
also all such fautes and offences, contrary to the Articles, as shall
happen or chaunce betwixt this and then: Which their presentment
or answer they shall cause to be deliuered at M. Ioones the Regi-
ster his Office, before the xij. day of Iuly next: or els for not deliue-
ring in therof, the Churchwardens and sworne men themselues are
admonished to appeare that day at x. of the Clocke before noone in
the Consistorie place in Gloucester, to alleage cause why they
should not be punished for their negligence or contempt herein.

Articles to be enquired of, within the

Diocesse of Gloucester and Bristol, in

this Visitation holden in the yere of

our Lord God a thousand five

hundreth eightie five.



Whether common Prayer bee song or sayd by your Parson, Vicar, or Curate in your seuerall churches or chapels distinctly and reuerently, and in such order as it is set forth by the lawes of this Realme, without any kinde of alteration, omitting or adding to any thing, and at due & conuenient houres: and whether your Minister so turne himselfe, and stande in such place of your Church or Chauncell, as the people may best heare the same, and whether the holy sacraments be likewise ministered reuerently, in such maner, as by the lawes of this realme is appoynted: and whether upon Wednesdaies and Frydaies, not being holy daies, the Letany and other prayers appoynted for the day be sayd accordingly.

Item, whether the forme of commination against sinners with certayne prayers following the same, set forth in the latter ende of the booke of common prayer to bee vsed at diuers times in the yere, be by your minister plainly and distinctly red in your Church or Chappell vnto the people betweene the Letany and the commemoration or ministracion of the holy communion iii. tymes at the least in the yere, that is to say, for order sake yerely vpon one of the iii. Sondayes next before Easter, for the first time vpon one of the two Sondayes next before the feast of Pentecost for the second time, and for the thirde tyme vpon one of the two Sondayes next before the feast of the birch of our Lord, ouer and aboue the accustomed reading thereof vpon the first day of Lent.

Whether your Parson or Vicar haue preached, or caused to be duely preached in your church, his quarterly or monthly Sermons as by the Queenes Injunctions he is bound, and what be the names of such as haue preached for him, and whether he hath admitted

*as faith is not a letter on
the ground of a law*

Articles

admitted any man to preach, not having sufficient licence.

4. Whether any Parson or Parson's not being ordered at the least for a Deacon, do say common prayer openly in your Church or Chappell, or any not being at the least a Deacon, do solemnise Matrimonie, or administer the Sacraments of Baptisme, or deliver to the communicants, the Lords Supper at the celebration of the holy Communion, and what he or they be that doe so, and whether the Parson, Vicar or Farmer of your Benefice doe cause, or suffer any Curate or minister to serve your Church before he be examined and admitted by the Ordinary or his Deputie in writing, and doe he give his licence to the Churchwardens, and whether any Curate doe serve two cures at one tyme without the speciall licence of the Ordinary or his Deputie in that behalf in writing, first taken.

12. Whether your Parson, Vicar or Curate doe every sondaie when there is no sermon, read distinctly and plainly some part of the Homilies prescribed, and set forth by the Churches authoritie to be read, and every holy day when there is no sermon, immediately after the Gospel, openly, plainly, & distinctly, recite to his Parishioners, the Lord's prayer, the Articles of the faith, and the tenne commandments in English, and whether any Minister not admitted by the Ordinary, or by other lawfull authority, doe expound any Scripture or matter of doctrine by the way of exhortation or other wise, and thereby omit and leave off the reading of the Homilies.

13. Whether any Lecture be read within your parishes, either publickly in the Church, or private in the house, by any person not sufficiently licensed thereunto by the Ordinary, or whether any such Reader doe teach any doctrine of blasphemy to which he doe the people from due obedience to the ordinances of the Church, set forth by publique authority.

14. Whether your Parson, Vicar, or Curate do every sondaie and holy day openly in the Church, call for, heare and instruct all the Children, Apprentices, and servants of both sexes, that be of convenient age within your parish, or at the least so many of them by course as the time will serve, and as he may well heare or instruct

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concerning the Cleargie.

¶ **¶** Act for one houre at the least before or at the evening prayer, in the tenne commaundements, the Articles of the beleefe, and the Lords prayer, and diligently examiue and teach them the Catechisme, as it is now allowed and set forth in the booke of common prayer, or B. Nowels Catechisme and no other, with the vnderstanding thereof. And whether for that purpose hee doth take the names of them all, and by course call certaine of them euery sonday & holiday to come to the teaching of this catechisme

8 Whether your Person, Vicar, Curate or other Minister in your church or chappell hath admitted to the receiuing of the holy Communion any open and notorious fornicator, adulterer, or euill liuer, by whom the Congregation is offended, without due penauce first done to the satisfaction of the Congregation, enioyned him by his Ordinary, or any malicious person that is notoriously known to be out of charity, or that hath done any open wrong to his neighbour by word or deede, without due reconciliation first made to the partie that is wronged.

9 Whether your Person, Vicar, curate or Minister hath admitted to the holy Communion any of his parrysh being about twentie yerres of age, either mankind or womenkind that cannot say by heart the ten commaundements, the articles of the fayth, and the Lords prayer in English, or be not confirmed, and what hee the names of such as cannot say the same, or being aboue xiiii. yerres, and vnder twentie yerres of age, that cannot say the Catechisme allowed and set forth in the saide booke of common prayer: And whether he marrie any persons which were single before, that cannot say the Catechisme: and whether he vseth to examine his parryshioners at conuenient times before he admini-ster vnto them, and namely before Easter, yerely to the intent he may knowe whether they can say by heart the same which is required in that behalfe, or no.

10 Whether your Preachers or Ministers be peacemakers and no brawlers or sowers of discorde, and exhort his parryshioners to obedience towards their Prince, and all other that be in authoritie, and to charitie and mutuall loue among themselves, whether they be diligent in visiting the sicke, and comforting

Articles

them, and doe moue them earnestly (especially when they make their testaments) to consider the necessitie of the poore, and to giue to their bore or chest, their charitable deuotion and almes.

18. 11 Whether they neglect the study of the holy Scriptures, and of the worde of God, and whether such of them as bee vnder degree of a Maister of Arte haue of their owne at the least, the newe Testament both in English and Latine, and whether they doe euery day with good aduilement, conferre one chapter of the Latine and English together, at the least, and whether they haue giuen due account thereof, and vnto whom.

19. 12 Whether any of your Parsons, Vicars, Curates, or Ministers be fauourers of the Romish or forraigne power, letters of true Religion, preachers of corrupt and popish doctrine, or maintainers of sectaries, or doe set forth and extoll vayne and superstitious religions, or be mayntainers of the vblearned people in ignorance and error, encouraging or mouing them rather to praye in an vnknownen tongue then in English, or to put their trust in a certayne number of prayers, as in saying ouer a number of Beades, Lady Psalters or other like.

20. 13 Whether any doe preache, declare, or speake any thing in derogation of the booke of Common prayer, which is set forth by the lawes of this Realme, disparaging the same, or any thing therein contayned, or against the preachers and ministers of the word and sacraments.

23. 14 Whether any of your Parsons, Vicars, Curates, or Ministers, or any other Priest, or lay man, or woman, doe wilfully maintaine or defend any heresie, false opinions, or popish errors, contrary to the lawes of almightie God, and true doctrine by publique authoritie in this Realme now set forth, and what be their names: And whether any keepe any secrete Conuenticles, preachings, Lectures or Readinges, or priuate Communiones, contrary to the lawe, they or any of their Auditors abstayning from Common prayers and ministracion of the Sacraments, according to order of her Mostes Booke of Common prayer.

28. 15 Whether the Parson, or Vicars, when they be absent from their Benefices doe leaue their cures to a rude and vblearned person

concerning the Cleargie.

person also not to an honest and well learned expert Curate, which can & will teach the people wholesome doctrine, & whether in their absence they doe procure learned men to preach in their Churches & cures, at least one Sermon every quarter of a yeare.

16 Whether your Parsons, Vicars, Curates, and Ministers keepe well their Registers of all Weddings, Burpings and Christnings within your Parish, according to the order of the Queenes Injunctions, and doe present a coppie of them once every yeare by Indenture to the Ordinary or his officers. And whether they reade the Queenes Maiesties Injunctions every quarter of a yeare once, or no.

17 Whether they or any of them keepe any suspected woman in their houses, or bee incontinent persons, given to drunkenness, idleness, or bee haunters of Tavernes, Alehouses, or suspected places, or bee Hunters, Hawkers, Dicers, Carders, Tblers, Swearers, Lyars, false dissemblers, or otherwise suspected of any notorious crime, or giue any euill example of life. And whether they as they ought to doe, occupie them selues in hearing or reading of some part of the holy Scriptures or other good Authoz, or in some other godly and laudable exercise meete for their vocation.

18 Whether they or any of them doe keepe, or suffer to bee kept in their Parsonage or Vicaridge houses, any Alehouses, Tipling houses, or Tavernes, or doe sell Ale, Beere, Wine, or any other victuell.

19 Whether your Parsons or Vicars haue bought their Benefices, or come to them by simonie, fraude, or deceit, or by any colourable part, or other unlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof, and whether they keepe in their own hands, or haue demised and let to farme their Parsonages or Vicaridges, or their Glebe land, or Tythes, or any part thereof, and whether any such Lease be made for the procurement of any simoniacall compact, made directly or indirectly betweene the Incumbent and the Patrone, or betweene the Incumbent and any other person for the presenting of the same Incumbent to that Benefice.

Articles

37.

20 Whether any Priest or Minister be come into this Diocess, out of any other Diocess to serue any cure here without Letters testimoniall of their Ordinary from whence they came, vnder his antientique Seale and hande, to testifie the cause of his departing from thence, and also his behauiour there, and whether you doe receiue any Curate before you see his Licence to serue in your Parish vnder my Lord or his Officers seale.

add.

21 Whether any Minister vse any laye or vnseemely Apparell, or gownes garded, or made of a light or vnseemely colour or fashion, vnseemely breeches, flaunting ruffles, or vse to go lightly and vndecently in their hose and doublets, and giue themselves to dauncing, or other vaine pastimes; and whether their wife and children be proudly and vainly decked in Apparell, not fit for the state and calling of the Husband.

38.

22 Whether for the recypping of the Perambulation of the circuite of your Parish, the Parson, Vicar, or Curate, Churchwardens and certaine of the substantiall men of the Parish in the daies of the Rogations, commonly called the gang daies, walke the accustomed bounds of your Parish, and whether in the same Perambulation, or going about, the Curate doe vse any other rite or Ceremonie then to say or sing in English, the two Psalmes beginning: Benedic anima mea Domino, that is to say, the hundred & three Psalme, and the hundred and fourth Psalme, and such sentences of scripture, as be appointed by the Quenes Maiesties Injunctions, with the Letanie and Suffrages following the same, and reading one Homelie already deuised and set forth for that purpose, without carrying of Banners or handbells, or Crosse, or any such like Popish ceremonies.

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47.

23 Whether for the putting of the Churchwardens and Sworne men the better in remembrance of their duetie in obseruing and noting such as offend in not coming to diuine seruice, your Minister do openly euery Sunday after he hath read the second lesson and Morning and Euening prayer, admonish and warne the Churchwardens and Sworne men to looke to their charge in this behalfe, and to observe who contrary to the sayd Statute offend in absenting themselves negligently or wilfully.

concerning the Cleargie.

Is from their Parish Church or Chappell, or otherwise as is
aforesayd, vse themselves in the time of priuie Service.

24 Whether your Parish be serued by a Minister or Reader,
and what the stipend of any such is for his seruing there, & how
long it hath bene serued by a Reader, and not a Minister or a
Deacon at the least: And what is that Readers name.

25 Whether any newe Heretickes or elder ship bee lately
among you erected, and by them any Ministers appointed, with
out orders taking of the Bishops, doe Baptise, minister the Co-
munion, or deale in any function Ecclesiasticall, or contrary to
lawe, gather any priuate Conuenticles, whereby the people bee
drawne from the Church.

26 Whether there bee any in your Parish that readech any
priuate Lectures in the same, or vsech exposition of the Scrip-
tures, in any priuate mans house whatsoeuer, contrary to lawe:
And whether any preachech, and doch not at certaine times in
the yeare, minister the Sacramentes.

27 Whether there bee any in your Parishes, Ministers or
preachers, that vse either priuate or other assemblies, out of their
Dioecesse with other Hereticks, or others with them: and doe the
same for the sake of any orders, contrary to the orders obser-
ued in the Queenes Booke, or any in your Parishes that doe con-
tribute to any such preachers, and what be the names aswell of
the contributors, as of them to whom they doe contribute: and
what severall summes doe they contribute.

28 Whether your Parson, Clerk or Curate, haue married a
woman, not being these severall Bandes of Festiuall daies,
lawfully asked in their Parish Churches, or haue married any
persons at any time or times by the Ecclesiasticall lawes of this
Realme forbidden, not being sufficiently licenced therunto,
and by whose licence the same persons were so dispensed withall
to be married.

29 Whether any contention haue growne amongst the pre-
achers in these partes for any matter, and what and who was the
cause thereof, and whether any strife hath growne about Pewes
or seates in the Church, and betweene whom was it.

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Whether every Rector of Rectours and Preacher within the Diocess haue twice or fouer times in the yeare, ministered the holy Communion to the people of the Parish where he readeth in his owne person: vsing in the same ministracion the precise forme and rites prescribed by the lawes of this Realme without any inuouation or alteration: Or whether any such publique Rector or Preacher doe only preach the Gospell, and not administer the Sacramentes.

Item, whether there be any Ministers or Prelates within your Parish, which liue idly without any cure: neither seruing in any place: nor hauing any place of reading or preaching.

Articles concerning the Church.

2. Whether haue you in your parish Churches and Chappels all things necessarie and requisite for common prayer and administration of the Sacramentes, specially the booke of common prayer with the new Kalender, two Psalters, the English bible in the largest volume, the two Tomes of the homilies, the Paraphrases of Erasmus translated into English, the table of the ten Commandements, a conuenient Pulpit well placed, a comely and decent table standing on a frame, for the holy Communion, with a fayre Linnen cloth to lay vpon the same, and some covering of silk, buckram or other such like, for the cleane keeping thereof, a fayre and comely Communion cup of silver, and a cover of silver for the same, which may serue also for the ministracion of the Communion bread, a decent large Surplesse with Reues, a sure coffer with two lockes and keyes for the keeping of the Register booke, and a strong chest or box for the almes of the poore, with three lockes and keyes to the same, and all other things necessarye vnto the premises.

3. Whether your Churches and Chappels with the chancel thereof, be well and sufficiently repayed and kept without abuse of any thing, and whether your Churchyards be well fenced and cleanly kept. And if any part thereof be in decay, through whose default it is so.

Whether

Whether

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concerning the Cleargie.

3. Whether the Church of your parish be now vacant or destitute of an incumbent or no, and if it be, how long it hath bene so, and who is the Patron, and whether he suffereth the benefice to ly vacant, and occupieth the glebe lande, & taketh the tithes and other fruites to himselfe, during the tyme of the vacation, or who else occupieth and taketh the same, and by what authoritie;

35.

4. Whether your founts or Baptisteries be removed from the place where they were wont to stand, or whether any persons leaning the use of them, do chyslen or baptise in Basons or other prophane vessels not customably used in the church before time, And whether any chyslen without Godfather and godmothers, and the signe of the Crosse appoynted by the booke of common prayer.

5. Whether any man hath pulled downe or vntouered any Church, Chauncell or Chappell, or any part of any of them, any Church porch, Vestrie, or Steeple, almes house, or such like, or haue plucked downe the Belles, or haue felled or spoyled any wood or timber in any Churchyard.

50.

Articles concerning Ecclesiasticall officers.

Whether the Chancelour, Archdeacon, Commissary, Official, or any other vlling ecclesiasticall iurisdiction, in this Diocesse, their Registers or actuaries Apparitors, or Summoners, haue at any time winked at, and suffered any adulteries, fornications, incestes, or other faultes or offences, to passe and remaine unpunished and uncorrected for money, rewards, bribes, pleasure, frendship, or any other partiall or affectionate respect.

62.

Articles concerning Scholemaisters.

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Whether the Scholemaisters which teach within your parish, either openly or priuately in any Noble or Gentlemans house, or in any other place there, bee of good and sincere religion, lyfe, and conuersation, and be diligeat in teaching and bringing vp of youth, and whether they haue bene examined, allowed

57.

Original Articles in 1549

lowed; and licenced for Scholemasters by the Ordinary or his
Officer in that behalfe. *So first*

1 Whether your Scholemasters doe themselves receiue
the holy communion as often as they ought to doe, and whether
they bring with them so many of their scholars as be of age suffi-
cient, and of capacitie by instructions;

2 Whether your Scholemasters do orderly on Sondays
with their Schollers come to the Church of the parrish where
they teache, and there see their schollers placed in some conueni-
ent place, so as they doe not disquiet the Minister or parrish in
time of diuine Service, but may exerceise themselves godly in
reading, and hearing the service, and sermons, and answering
with the Congregation in reading of publique prayers.

3 Whether the Scholemasters either private or publique
doe teach their Schollers M. Nowels Catechisme, authorized
by publique authoritie, at the least once every weeke, and doe in-
struct and examine them in the same, or doe teache any other Ca-
techisme, and what Catechisme is it that they so teache.

Articles concerning the parishioners, and others of the Laitie.

1 Whether all Fathers and Mothers, Maisters and Dames
of your parrish cause their Children, Seruants and Apprenti-
ses, both mankind and womankind being aboue seven yeeres of
age, and vnder twenty, which haue not learned the Catechisme,
to come to the Church on Sondays and holy dayes at the times
appointed, and there diligently and obediently to heare, and to
be ordered by the Minister, vntill such time as they haue learned
the same Catechisme, and what be the names of those that doe
not cause their Children, Seruants, and Apprentises so to come
to the Church to be instructed and examined, and how many of
the sayd Children, Seruants, and Apprentises be in your parish,
which being aboue vii. yeeres olde, and vnder twentie yeeres of
age, cannot say by heart the sayd Catechisme, and what be their
names, and age, and with whome they dwell.

2 Whether